

241

Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241

461

311

Lolo agriculture is aimed at self-sufficiency only. The people will be quite satisfied if production each year is enough to meet the demands of consumption. The Lolo do not work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423]

231

556

Every Lolo family has its own cultivated field, which constitutes its basic property. The wealth of a black Lolo household, however, is measured by the herd of animals it owns.

233

343

Animals are also raised by the rich white Lolo. Domesticated animals consist largely of sheep and goats, pastured by household slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is performed three times a year between the third and tenth month; the wool cut in the third month is the best in quality. In the [236] hot seventh month, people from villages in different places [527] drive their flocks to Huang-mao Kang, partly to cool off and [571] partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231

[237]

439

Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as popular as sheep breeding. After the pigs are killed, the bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not

775

796 being postponed ten or more years, even several decades, before it is held.

[614]

796 The ceremony for delivering the soul is an occasion for the clan and kin members to get together; on the one side it has a rigid ritual and on the other it is a group gathering for feasting and drinking, where one enjoys social life to the fullest. The complete ritual consists of prayers to the twelve heavenly courts, lasting about ten or more days and involving expenses greater than all other activities. Thus, only a

718

[556]

wealthy family can afford such an affair. Usually the ceremony covers only one or two courts or several courts. It is performed by the pi-mu for a number of purposes, such as removing impurities, returning the spirits to their proper places, invoking peace and blessings on the descendants, and praying for the abundance of harvests. Finally, there is also the function of sending off the ancestral spirits. This usually involves the reopening of the spirit tablet of the parents; the making of a new wooden stick as a spirit house; and the placing together of the parents' old spirit beings in the spirit house of the new wooden stick, with the father's spirit on the top and the mother's spirit at the bottom. This is also an example of imitative magic. Later they put the two halves of the wooden stick together, binding them at both ends with a white cloth. When it is time to send off the spirits, the stick is carried on the back by the son, the pi-mu leading the way, to a rocky cave in the high mountains where there is no trace of human life. It is said that this is the meeting place of the clan's ancestral spirits. During all this time, the pi-mu recites the scripture, pointing the way for the spirits to the Ta-po Ho — the other world in Lolo belief. Once inside the mountain cave, three to five clan members begin to untie the newly made wooden stick and re-examine the ancestral tablets to make sure that there is nothing wrong before the stick is tied together again and left inside the mountain cave. Then they partake of a half of a pig's brain, which they brought with them, and place the skull filled with wine in front of the spirit tablets as an offering. After this they return home and no other ceremony for worship is held again.

[782]

796

769

On the one hand, the funeral ceremony facilitates the safe passage of ancestral spirits to the other world through ritual practices based on the belief in ghosts and spirits; on the other hand, by getting together and performing ceremonies under tense emotional conditions, it seeks to enable the living persons to go through the crisis and return gradually to their normal daily life, thereby maintaining the equilibrium of human society.

which account partly for its persistence up to the present time. Recently many people have advocated liberating the Pê-I (Wa-tzu) or inciting them to revolt against the Heh-I, but they do not know that the majority of the Wa-tzu are quite content with their lot and do not desire change. (The Chinese captives reduced to the status of Wa-tzu are of course an exception.) Not only is it impossible to incite the Wa-tzu to revolt; it is even difficult to persuade them to escape from the I region and the Heh-I's rule. Naturally they are not to be blamed, for although they are slaves under the present system, at least their livelihood is not a problem. But if they should escape into unsympathetic societies where no one would have concern for them, they will immediately face the difficult problem of food and survival. To speak of liberty with an empty stomach is never easy. In order to rehabilitate the I region successfully, it is necessary to devise a suitable economic and social system to replace the present Wa-tzu system. Empty talk will not only fail to ameliorate the living conditions of the I people but might even increase their sufferings. 565

There are also distinctions of rank among the Wa-tzu of Liang-shan. The talented and capable Wa-tzu, or those who have been closely connected with the master's family for generations, are likely to be promoted by their Heh-I masters to household management. These are called "tang-chia /steward/ Wa-tzu." In each family, there is one of them who holds a higher position than the rest and may be considered as their leader. He usually lives in his master's house. If his duties include the preparation of meals and cooking, then he is called "kuo-chuang Wa-tzu." When the responsibilities of management and cooking are divided between two persons, the position of the kuo-chuang Wa-tzu is lower than that of the tang-chia Wa-tzu, but 1/113/ higher than that of the ordinary Wa-tzu, for he is still regarded as one trusted by the master. Due to their higher intelligence, the Chinese captives are often promoted to tang-chia Wa-tzu or kuo-chuang Wa-tzu in a few years. The Heh-I's Wa-tzu (the so-called "Pê-I) often attempt to capture some Chinese as their own Wa-tzu. These Wa-tzu's Wa-tzu naturally hold a still lower position and are therefore called "san-t'an Wa-tzu," meaning a third class Wa-tzu. 535 515

The wealth of a Heh-I is generally determined by the number of Wa-tzu under his control. He can have as many as three or four hundred at a time. Naturally in the Lolo society where civilization is still in an extraordinarily primitive stage, land development and an increase in food production are mainly dependent on human labor. 556 567